

Germanic Solstice and Runes



Translated from the Third Reich Originals

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Publisher's Foreword

Germanic Solstice and Runes is translated from five original Third Reich articles that appeared in various issue of *Der Schulungsbrief* between 1935 and 1937. Two deal with the solstice, one with the origin of the runes, and one each with the meaning of "leader" [Führer] and "Hail!" ["Heil!"].

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The Spiritual Meaning of the Germanic Solstice

Hans Riegelmann

Reflected in a folk's celebrations and festivals is not solely this folk's spiritual and religious life, rather also – and indeed very closely connected – the height of its spiritual and cultural existence. All ethnic celebrations in the north have their origin, their inner reason, their meaning in the *course of the year*, into which they fit rhythmically and organically; for the ancestors felt and knew much more closely and intimately than we present-day “modern” people how to bond to and live in harmony with the great process in nature and the divine laws of life ruling over and working within it. But it simultaneously laid in the nature of things that our ancestors were indeed also far more dependent than we on the cycle of the year and its alternating seasons; an orderly division of the year, a “calendar”, simply had to be a necessity of life for a folk of *peasants* and *seafarers*!

If at the time of midsummer, at the “time of the height of life, of the great high-time of the year” (Georg Stammer), in all Germany's provinces the solstice fires again blaze on the mountains, then this happens out of a new awakening in our folk of what already in the ancestors had been awake and alive: the deep inner need to honor that divine ruling

*So stood the ancestors in gray prehistory,
So stood our youth on nocturnal trip;
So stands today – united – a single admonishment,
A whole folk gathers around the flag.
We open our hearts, we raise our hands,
We greet the year's fruit-bringing turn,
We greet light's blessed course:
Solstice fire, blaze up! Blaze up!*

*In jubilant ascent, in shining hovering,
In maturing turn the year orbits eternally.
We greet the sun, we greet life!
We greet the one who was of the beginning.
A leader, a will, a folk, an accomplishing,
A God, a mercy: So will it succeed!
We greet fate's almighty course:
Solstice fire, blaze up! Blaze up!*

Werner Jäkel

From: "Path and Reflection" ["Weg und Besinnung"]



Germanic Solstice celebration
in the Late Bronze Age (1,000 B.C.)

Painting by F. Koch-Gotha, based on historical finds and
research results

and working in nature through elevating celebration. In their celebrations they hence celebrated out of knowing and pious hearts simultaneously the revelations of that creative power that orders and inspires the universe, which finds its highest embodiment in the *sun* and its orbit; and so the sun-born *fire* was to them, as a part of it and its effect at the same time, symbol of that blessings bringing life energy of the sun itself. Not “sacrifice fire”, rather fire of the light-loving affirmation of the great, mighty divine order in the universe, which to recognize and to live according to was for them life’s sacred meaning. “Germanic people were people who were bound to the earth and close to the ~~sky~~ sky. Even *before* the re-awakening of the scientific confirmation in the occident, they were good observers of nature and sky, worthy of their descendants, to whom mankind owes the most important part of its astronomical knowledge.” (J. Högrefe.) *By themselves*, they achieved the discovery and utilization of the *points of the compass*, the independent *observation and measurement of the stars* and their change, their points and times of ascent and descent and the advanced calculation of both, they found their own astronomically amazingly precise *time measurement and time division*, the *calendar*.

Already the language represents one of the first documents of Germanic astronomy: the designations and concepts for the “four points of the compass”: *north, east, south, west* – Germanic origin – are today known worldwide. This Germanic image of direction, that means: the knowledge of the genuine directions,

emerged independently already in prehistoric times as the result of a systematic observation of the sky. But through these, *ocean travel* above all first became possible at all! "Hence sea travel is a part of applied mathematics", Högberg says fittingly about this. We know about Germanic man's daring, far voyages across the sea, to Iceland, Greenland, America, which he discovered, voyages without any compass, and what was long a puzzle, now begins to become clear in our day through research: Germanic man created the technological as well as nautical-astronomical prerequisites for this ocean travel himself, totally uninfluenced by the "higher culture" of the Mediterranean region, such as an almost totally exact *compass-card* that, above all useable for sea travel, rests upon the most exact knowledge of the solar orbit and solar location at the various latitudes and in the various seasons, "from which they drew sagacious and correct conclusions, as the report about the Vinland voyage proves" (Högberg).

The important Greek astronomer *Pytheas's* amazed report – P. visited Norway around 330 B.C. – says among other things: "The natives showed us where the sun comes to rest" (n. O. S. Reuter III, 325). The Roman historian *Prokop* writes around 550 A.D. in his "Gothic War" of Norway and the forty day polar night, and how the Norsemen in this period calculated the days from the orbits of the moon and stars: "But as soon as 35 days of this long night are over, a few are sent to the most extreme heights of the mountains – and indeed, *this is custom there* – who from

there in some way see the sun and report to the people below that the sun will shine on them in five days. They celebrate the happy news with the whole folk, and indeed while still in darkness. And this is the greatest celebration of the Thule inhabitants." Hence: "routine (one could almost say, professional) observers, "professional people", are at a very specific time first sent to the mountain lookout stations in order through observation to calculate in advance and report the exact time for the sun's return. But the goal, the meaning of these observations and calculations is: to determine *the course and the start of the solar year* with the greatest possible precision, that means the counting of the 365 (-5) days of the solar year.

In 930, the *solar year* was then adopted in *Iceland* as the exclusive time calculation; but one forgot in the restless period of settlement (in the striving of all Northern Germanic men to bring the 52 week year in harmony with the solar year) the 365th day, although knowledge of it has been attested for Norway already 400 years earlier. But when that was already soon (around 955) noticed (because namely the solar equinox no longer occurred on the first legal summer day), it came to that *calendar reform of Thorstein Surt* (Thorstein the Black) proposed at the Althing [public assembly], where, however, *it was not about an agreement with the Julian Year, rather about one with the sun's position itself*. (Compare a. Thule, vol. XXIII, pp. 46). This one-time year reform, unique in the history of time measurement, still exists in Iceland today.

Still in the pagan period, in the closing 10th century, at the time of the beginning Christianization of Iceland, *Oddi Helgason* (whom the folk for this reason gave the name of honor “Stars-Oddi”) then made his famous observations and measurements of the sun’s heights and sunset arches in the individual months. It was still the time of the inadequate Julian calendar, still before the Gregorian calendar improvement, when this clever and talented Icelandic went about his observations and calculations, the latter in the form of genuine arithmetic rows, which even still today amaze us with their sagacity and their accuracy, not simply in respect to the true annual points (of both solstices and both equinoxes) correctly observed and calculated by him, rather for his serious search for the great law of nature standing behind it all. Oddi always begins his observations and counting with the astronomically true winter *solstice*. – At that time, the Christian, occidental Middle Ages still long calculated with the Julian calendar that was becoming increasingly flawed.

It has been clearly proven: *our ancestors would have indeed managed fine without that Julian calendar, just as they did manage without it and kept their own for a long time*: the one they themselves created was astronomically much more accurate; the same is true for the later “*Gregorian calendar reform*”: based on their knowledge and ability, which amazes us, they would have probably been capable of that and they were, after all, well on the way to it! As the Edda’s songs of creation also proclaim, after all: that namely “*Germanic time measurement were not taken from*

the Romans and Greeks, rather from the sky and the points of the heavenly order itself, that means rests on observation" (Reuter).

Just like the determination of location and of direction, Germanic time division as well was a matter of observation of the sky. The latter was usually undertaken on *mountains or heights* by means of "*position-finding*" [Ortung] for the sun's rising and setting point of winter and summer solstice; for while the present-day year figures from spring to spring, the Germanic year figured from solstice to solstice. So according to all written records, in the north the *solstice* was generally viewed as a certain day that regulated time measurement as well as the holding of the public assembly [Althing]. The points of the compass formed here so-to-say the "dial" on the great clock of the seasons. Everywhere in Germanic life, in faith and custom, that position-finding is to be found. Such position-finding, above all, according to the solstice points, should briefly occupy us at the conclusion. We find it often confirmed on Nordic-Germanic soil: in the saga of creation, for peasant house and king's hall, for village, public assembly hill, graves and prayer. It developed totally independently, and it is not without charm to determine that finally the positioning of the longitude axis among Christian *church buildings* on the west-west line corresponds to and follows precisely this ancient *Germanic* custom of position-finding. This position-finding as such finds no original basis in the Christian religion (even though, on the side of the church, one strove for a facing toward the

“holy land”, but then the direction would have had to be a *southeasterly* one!), but it indeed had one in Germanic astronomy. And so even those *sacred sites* on Germanic soil, those “sun shrines” and “cult sites”, are perfectly located and still recognizable today. The stone circles of *Stone Henge* in England display the direction to the June solstice. The present inhabitants of the area still come there from far away on the day of the *summer solstice* in order to wait for sunrise. The *Süntelstein at Vehrte* (Osnabrück district) displays a totally similar position as the stone on the public assembly hill [Thinghügel] at Värjo in Småland (Sweden), such as, after all, the primary directions of position-finding have all been proven customary for precisely the Nordic assembly hills. The *Johannissteine at Osnabrück*, with the stone image of the Great Bear, are probably also position-located; the site is of special significance, because it reflects the true position of this constellation as it is to be seen from this place at the time of the summer solstice around sunrise, if one stands on the southern edge of the slab and looks toward the north. The same is true for the *Stone of Rygaard* (in Denmark), likewise provided with the constellation of the Great Bear, which furthermore shows the sun-wheel. A “pattern example” (R. Müller) for such position-finding, however, is formed by the very carefully compassed off stone circles of *Odry* in the Tuchel Heath (West Prussia): the main directions of the stone circles are intentionally and downright conspicuously located according to both solstices and according to the four points of

the compass! And as final example the proudest and for us most important of these stone-age monuments of prehistory: the *Externsteine* with the sun hatch of cliff stone, one of the most splendid solar observatories that probably ever existed at all in Germania! Its old room axis is positioned exactly at the solstice point. This solar observatory provides “a unique opportunity for the observation of sun-rise at the time of the summer solstice” (R. Müller). The whole room with the circular hole in the cliff wall is positioned not toward the east, rather toward the northeast toward the sun rising on the summer solstice day and simultaneously toward the moon-rise at the time of its northernmost ascent in the sky. Certainly, once many calendar-related observations of the wandering sun were undertaken here – aside from the sacred solstice celebrations; one can hardly imagine a more suitable place! And like here already in ancient times (for all the prerequisites for a gathering of a crowd are present at the *Externsteine*) the great festivals of winter and summer solstice were celebrated, so did this also happen down to the middle of the previous century. Let us hear the report of a participant:

“I remember 60 years ago (these words were written in 1904) in the days of my earliest childhood that it was the custom among the members of an ancient ‘militia’ [Wehrenverbindung] of native court to undertake at Johanni the far, days-long trip to those old, sacred stones and to celebrate there at sun-rise the festival of the solstice, and we children were brought

along in order keep this tradition alive for coming generations...Back then I, too, despite a far and costly journey, often celebrated the solstice at those stones.” (Quoted by W. Teudt, “Germanic Shrines”, 4th edition 1936, page 52.)

The path of the *sun* in the year’s orbit gave Germanic man his time measurement: the *solstices* and the *equinoxes*, the days, weeks and moons – the “*solar year*” with its succession of seasons so important for the *peasant*; the observations and measurements of this sun and its path in the sky we owe to the discovery and development of the “*compass-card*”, of the signpost for the Nordic *seaman*. Those amazing research results are for us proud proof for *the intellectual height of the Germanic north*. Not just “the total independence of Germanic astronomy from southern and eastern antiquity are thereby proven” (Reuter); it thereby also becomes true for us and becomes our own demand: “The occupation with the questions of Germanic astronomy in prehistory and early history offers deep and beautiful insights that should not remain unused for Germany’s honor” (Hogrebe)! And hence Germanic astronomy finally gains the greatest significance for the religious and intellectual history of the old north as well: back then *faith and knowledge did not yet contradict each other*. So “solar observatories” could at the same time be “sun shrines”, serious solar observations could at the same time be happy sun festivals; and hence observing knowledge, devout trust and organizing reason are also the ancient

basis of all old Germanic solstice celebrations. Clarity, knowledge and recognition was the innermost need of those people of Nordic blood (Stammler): to integrate oneself into the great happening of the cosmos, to derive one's own life-laws from those of nature, to bring one's life into harmony with the eternal life-order of all becoming. From this recognition and this desire grew as well their whole religious life and their holidays of the solar year. So these festivals are expression of a superior, self-sure – creating from itself [aus *Eigenem* schöpfenden] – worldview [Weltschau] and world-knowledge [Welterkenntnis], of *one* worldview and of *one* faith in God.

Literature: Otto Sigfrid Reuter: "Germanische Himmelskunde", 1934; "Der Himmel über den Germanen", NS-Wissenschaft, Heft 5. Rolf Müller: "Himmelskundliche Ortung auf nordisch-germanischem Boden", 1936. Joseph Högberg: "Himmelskunde bei den Germanen", 1936. Wilhelm Teudt: "Germanische Heiligtümer", 4. Aufl. 1936.

Der Schulungsbrief June 1937

German Solstice

Hans Schemm

Germany, German essence and German folk are a final, eternal revolution, but not a revolution with machineguns and revolvers, shooting, imprisoning and concentration camps, rather a revolution in the spiritual view of the “never-becoming-finished” wish of Faustian German man. The revolution would be meaningless, if it would not – after eliminating the real opponent - include its outward, active actions in order to allow the breakthrough of the inward, eternal, Faustian revolutionary. He, the one who lives and struggles within each German, is a seeker of light, truth and God.

National Socialism raises the claim to be a world-view. When worldviews enter into the lives of folks



The original title with illustration

to such a degree and with such an inner energy as is the case with National Socialism, then it is not about trivialities, it is not about political stations, such as, for example, in past times with the change of political parties. When National Socialists work and throw their worldview onto the scale of events, such as we have done, then a reshaping is created of a magnitude that is as great as the National Socialist worldview is worthy.

National Socialism is an affirmation of Adolf Hitler, who has enabled the German folk to come to terms as a whole with the laws of nature and to make it receptive to the great causality of the universe, of the earth and of the own folk.

So it wanders from the foreignness of internationalism into patriotism, from the deception of class-conflicted Marxism into German socialism, from the foreignness of unemployment into the homeland of German work, from comfort and hedonism into duty-filled will for struggle, from the cage of sober intellectualism into the Gothic temple of German feeling and German character, from the desert of denial of God into the homeland of inner, German piety.

We stand at the great turn in German history. Never before was such a gigantic solstice celebration in the political and spiritual sense undertaken as today. Hitler rolls the fire-wheels into darkened hearts. His greeting "Germany awake!" has ignited and again radiates brightly the light of the future.

The German affirmation of the solstice celebration is an affirmation of life, of light, of yes [Ja]; it is Na-

tional Socialism. What Wagner gave to us with his divine operas is a solstice fire consisting of music; what a Gothic cathedral tells, is a solstice fire made out of stone; what our German poets Schiller and Goethe gave us, are solstice fires consisting of verses.

Already the idea that the solstice fire is lit on the mountains, closer to the sky, closer to fate, closer to God and on the height blazes up higher toward the sky, makes us ponder deeply. Let us throw everything philistine, every petty, everything negative into the blazing flames and allow the great, the heroic, the yes within us burn! We want to extinguish the lie forever and help truth come to light. The radiance of the height should penetrate the darkness of the valley, the light of knowledge should be carried into the shadows of the night. An eternal solstice fire should be ignited in Germany.

Der Schulungsbrief June 1937

Where Do the Runes Come From?

Karl Theodor Weigel

Few questions occupy the people who concern themselves with folkish matters today to such a degree as: Where do the runes come from? And it must be stated at the outset that a fully exhaustive answer to this does not yet exist today, and will probably never exist, for the origin of the strange rune signs will lie there, where the beginning of our race itself lies. We must seek it in such distant times and finally put an end to the phrase that we today still hear even from "reputable" people that namely the runes either spread from the Black Sea to the north or that they came from the Alp land, derived from the Etruscan script. And their origin remains what their name means: mystical whispering! But an ancient secret that proclaims the early cultural height of our folk.

Usually we hear that the runes supposedly devel-



The original title with illustration

oped out of the script of the Phoenicians. It is incomprehensible how such a fable could maintain itself so long, which breaks down in every regard on closer examination. The Roman Tacitus already rejects the view that the runes could have been invented by this Semitic Mediterranean tribe, and the fact that this early trading folk, which in succession used pictorial script, wedge script, Greek and other scripts – such as precisely its extensive trade relations required – had a decidedly consonant script with 22 characters, already proves a fundamental difference. The totally foreign script belongs to the group of the Semitic scripts whose independence is well proven. Its beginning letters Aleph - Greek Alpha - and Beth give the alphabet its name. But the script of the north displays a totally different letter sequence, it begins with F, and we call it Futhark after the six letters of the first part of the rune series. That individual letters of the Phoenician alphabet resemble those of the Futhark proves at most that this trade folk also had relations with Germanic folks as well and adopted individual letters from their Futhark, too.

Tacitus is such an objective evaluator in so many things, and the closer they were to his homeland, the more sure was his judgment. We hence have reason to believe him, especially since research has already found in some courageous pioneers champions of the idea that actually far older rune inscriptions exist than one previously wanted to admit. For example, the researcher Evans points out that the Aryan Aegeans [Ägäer] and Mycenaeans [Mykener] already pos-

sessed a unique alphabet that cannot be compared to any other script of the Mediterranean, and it is possible that individual letters passed from this one into the Phoenician alphabet.

The runes are supposed to have emerged in the 2nd century A.D., and indeed, on the Black Sea, and from there they are supposed to have spread across Germany to Scandinavia. That this is in reality impossible, can already be shown in that already at this time inscriptions are seen across the whole area. And it would be impossible, if one would presume such a rapid spread across such an expansive region. But something much more important speaks against this presumption. Namely, one can prove through the rune inscriptions themselves that they did not take the path from the south to the north, rather the opposite, from the north to the south. Especially in respect to language as well, this path can be somewhat clearly dated. And finally, two special finds, which should actually make the whole world listen, are of special significance. Namely, Evans found in the Sinai rune inscriptions whose age he sets at 1,500 B.C., and in the final analysis the Berlin Germanic Languages Prof. Neckel provides a contribution to this question, which enables putting back the date even farther. Namely, he found in Egypt very early strata of Egypt's clay shards with rune-like script features, which in form and obviously related style show that they must stem from Indo-Germanic man and probably portray early folk wanderings from the north. It is especially important that they Egyptian sources them-

selves report of guests from the north, who with sword in hand sought out the Nile land. And this find justifies us to set the age of the inscriptions at 3,000 B.C.. Hence these script characters can be traced back about 5,000 years.

Around a generation ago, a German scholar put the question of the origin of the runes into the right light. The Heidelberger Ludwig Wilser clearly recognized that the runes are perhaps the most important element of Aryan culture, and he already pointed out that the question of their origin is closely connected to our race's Nordic homeland of origin.

If we already have rune inscriptions in Egypt's early period, we then come to the conclusion that the runes already emerged in the Late Stone Age, and it is to be hoped that, thorough examination with modern methods of the many existing rune monuments, knowledge will finally result that will also bring a quick end in this area to the unholy belief of the "ex oriente lux".

A fundamental new view could be caused by the opinion that in the scripts of the Italian, of the Etruscans and in the early Greek scripts there lies an unmistakable relatedness to the north's runes, which likewise belong to a uniform, oblique-angled system – in contrast to the Phoenician letters, which all display round forms. Perhaps one can speak of a common cornered, oblique-angled script style of those folks, which becomes directly evident according to their racial origin.

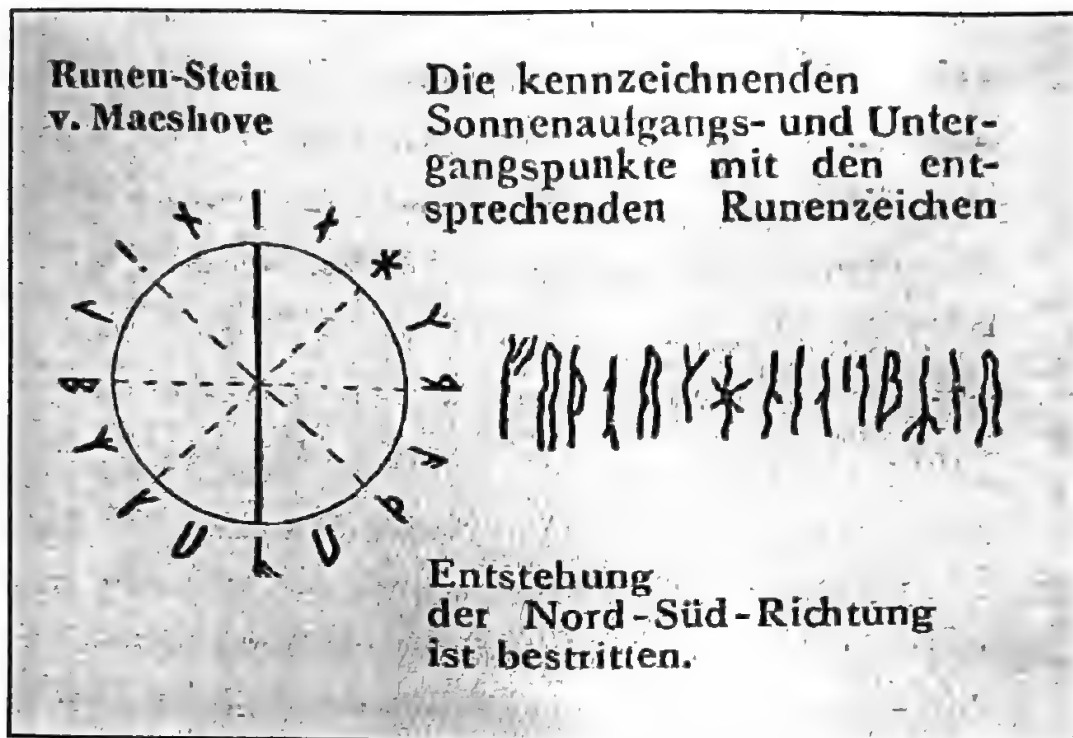
Thus the path would be open for research. May the time of the breakthrough be reserved for our time to

smash open a few breeches here as well in the out-dated, over-aged views of whole generations of scholars. After all, already Wilser said that it was an “unscientific manner of research” to derive the runes from racially alien script features instead of first establishing the oldest forms, the primary form of the individual letters. So the gap still remains open through which, even in our time, foreign infusions follow.

A comparison of the oldest rune inscriptions in the north with those in the Mediterranean region shows a fundamental difference. While in the south one knows actual inscriptions, the oldest rune monuments in the north are not to be viewed as inscriptions in the usual sense. They have more the form of magical formulas, yes, in especially old examples the whole rune series – the Futhark – is found chiseled into the stone. We learn from this that the folks of the north indeed possessed a fully worthy writing possibility in their runes, but that they first used it when they were compelled to it by commerce with other folks who possessed an unqualified script. The example of the Aegeans and Mycenaeans shows us that. The north itself apparently resorted to writing only very late, and the time might be correct that the old world of scholars with persistence presents to us again and again: the 1st or 2nd century A.D.. But this older manner of usage of the runes shows us that they served quite special purposes, one can downright say: cult purposes. And the myths give us an indication of this, which not only among us, rather also among the Greeks, creep over

the origin of the runes. Wotan's rune song in the Edda scripts shows us how the god sacrificed himself in order to acquire the highest knowledge, rune knowledge, which he then donated to man, and among the related Greeks Zeus is supposed to have bestowed on the muses the invention of the alphabet. Various other closely related cultures as well have similar sagas about the origin of the script, through which their divine origin, hence their being derived from cult usage, may be proven. But a Greek tradition is especially important for us, which says that the Thracian singer Lions and his pupil Orpheus brought the script to Hellas "from the north", where it was "adapted to the Greek language". This myth clearly points to the land of origin. Unfortunately, its meaning was previously not yet understood accordingly, although already Wilser pointed out this important tradition.

The oldest evidence for the complete rune series is found on the grave mound of the Late Stone Age in *Maeshove* on the Orkneys. A few other examples of very early appearances of the whole rune series at other cult sites have been proven. In this case, that was not script, probably a consecration inscription or a formula of quite special significance. But we have indications and evidence from various cultures that the script series of the folks were used for cult purposes, and we have even found early Christian vessels as burial gifts upon which the alphabet familiar to us today has been carved in four or five times. Hence a special custom must have been linked to this kind of utilization of the alphabet, which again also sheds a



Rune Stone of Maeshove

The designating sun-rise and sun-set points with the corresponding rune signs

The emergence of the north-south direction is disputed

special light on the alphabet's original origin. For the solution to this question, however, we must again go back to another question, to the origin of the runes.

They are many theories. But none can really satisfy, since all of them are somehow not alive and not at all rooted in popular sentiment [volksnah]. And one must then reach back to the source that Hermann Wirth has given us. May he be ever so attacked: only in decades will we probably recognize as correct individual portions of his work.

Wirth proceeds from the examination of the drawn points of sunrise and sunset in the more northern latitudes. From the observation on June 22nd, March 22nd, September 22nd and December 22nd there results a distinct division that corresponds to the sun's orbit, hence a kind of calendar. Further observation of other days and seasons, according to his proven view, leads to the number 16. But that is the number of letters in the *oldest* proven rune alphabet, such as is also displayed on the stone of Maeshove.

He can also provide meaningful derivations for these month names, as we want to call them according to this derivation. His research and investigation rests on the Scandinavian calendars staffs, which down into the previous century preserved runes as time designation. It is certainly a conspicuous fact, which can only be explained from the peasants' tenacious loyalty to tradition, which has passed down to us through the millennia these symbols clearly taken from the course of seasons, and this fact becomes ever more convincing, when one sees that even the older rune series has

remain preserved on the staff calendars.

It is an odd coincidence that the vertically divided circle has the meaning of the middle of the year, which the mid-summer trees of the north still pass down to us today, as is also to be seen on the calendar staffs. In the Anglo-Saxon calendar staffs as well, the name "sol" (sun) appears and is here, just as in the row of 24 runes, the middle symbol, hence the twelfth, and is likewise portrayed as a vertically divided circle.

How far Wirth is right with his views cannot be investigated here in detail. But the possible validity of his theory results again and again from very many individual features. For example, the division into three genders, which also corresponds to the writings of Tacitus, who reports of the three seasons of Germanic man, is shown on the common Germanic rune series of the period of saga and folk wandering. Spring, summer and winter are the three seasons, next to which the older dual division is still to be observed. These three seasons were marked with the starting runes froys oett, haggals oett and tyrs oett. Wirth points out that this triple-division is also evident in the rune Futhark, especially since the runes are to be found at the corresponding point of the divided up horizon. Other researchers as well, by the way, have already pointed out these connections of the runes to the course of the year. Nonetheless, this idea has not yet been taken up by science.

In classical antiquity wise men determined that three folks understood astronomy and time measure-

ment: Egyptians, Chaldaeans, and Hyperboreans. It is amazing that the highly cultured folks of classical antiquity, who are always presented to us as an example, so highly regarded a folk of our northern homeland, while our own schools do not want to trust anything to it and outright reject any site of astral observation. One must just know that these Hyboreans sat along the North Sea, roughly in the area of Frisia.

There now still remains the investigation of what one used these runes for earlier, before they became script.

The Greek author Herodot reports of the Alan and Scythians that they had many soothsayers. He writes that they foretold by means of bundles of reeds in that they laid them on the ground and spread them out in a row. While they recited a saying, they then picked up the reeds again and set them onto the ground anew in order to get other forms of reading. Tacitus reports similarly. He calls the wood used for soothsaying "fate signs". Science presumes that these fate signs were not yet runes, but that perhaps certain symbols were scratched into these twigs and pieces of wood or that they had the shape of runes. Perhaps one actually used beech tree twigs [Buchenzweige], from which the name "letter" [Buchstabe] is supposedly derived. It is to be presumed that for this complicated manner of soothsaying people were necessary whom one had to address as bearers of higher knowledge, among whom a kind of higher art of life had to be a prerequisite. But this reading probably proceeded so that for each staff picked up or also for each letter scratched

into the wood several words of the same initial sound were to be sought. It is to be presumed that the origin of the staff rhyme lies here. Hence each fate stick, which is actually a word symbol, provided the word, the main staff, for a long line, for which the soothsayer had to seek two or three similar sounding words as accompaniment. The origin of staff rhyme poetry hence lies somewhat in cult practice! The special meaning of the symbols results from this as well.

Therefore: the rune cannot hereby be portrayed as a script in our sense. It is known that an earlier script tradition did not exist. Sagas and heroic songs as well as the laws were passed on by word of mouth, and precisely in staff rhyme, this unique and native-bound form of Germanic literature, lies the riddle of this possibility of tradition. When the Goths took Athens around 269, they wanted to burn the books found there with the comment that those were things with which other folks wasted their time and neglected war. Hence they could not yet have had script in the present-day sense. It sufficed them to preserve memories of great men and times in song and poem. And in their time one first begins to inscribe glory on the grave stones of the great dead.

That the runes were also used to interpret fate and for soothsaying has been passed down to us from various examples in the Edda. Today the practice still lives of soothsaying with wood, into which even in our time symbols are carved. It is the remnant of ancient fate divining. In the Baltic Sea area, so for example on the Island of Hiddensee, the custom has pre-

served itself to draw lots for land usage, provision of boat for communal purposes or for taking over types of work, in that each shipper throws a piece of wood – called a Kawel – into a cap, from which the drawing is taken. His mark is carved into the piece of wood, from which, often enough, the descent from ancient rune symbols is obvious.

In conclusion, the question still arises whether the runes have actually totally disappeared or whether here and there individual ones of them are still preserved. Certainly, one must say that of the most diverse rune Futharks, which developed simultaneously in the most diverse regions of Germanic settlement – one can probably differentiate sixty varieties – not one still lives. But individual runes are preserved in some form still today. Just as the rune was not only a letter, rather simultaneously symbol, so is many a rune to be found precisely among the many symbols that we trace still today on house and equipment, which has preserved itself across the centuries through our folk's loyalty to tradition. Mostly they appear as good luck signs or as good fortune symbols, but then also as fertility symbols. If the Frank Charlemagne's regulations point out that the Saxons carved into their houses signs that were supposed to banish "demons" (the old good fortune symbols as well as the polytheistic faith were equally ascribed to the devil!) and required threats of severe punishment so that the signs should disappear, they have nonetheless survived to the threshold of our time and manage even now as well to speak a clear language. And if we

Ältere, germanische Runenreihe (28 Zeichen)

F R N D F R C X P : H T I S J C Y H : T B M M I O M O R
f u r n d f r c x p h t i s j c y h t b m m i o m o r

Jüngere nordische Runenreihe (16 Zeichen)

F R N D F R Y : X T I T H : T B I Y L
f u r n d f r y x t i t h t b i y l

Angelsächsische Runenreihe

F R N D F R H X P : T H I Z H Y H : T B M M I X R H
f u r n d f r h x p t h i z h y h t b m m i x r h

Wendelformen, Umlaute, Jörunen auf dem lag, Threnverder
T H I Z H Y H T B M M I X R H
t h i z h y h t b m m i x r h

Jungnordische, späteste Reihe

F R N D I R Y P P : X N B L H : T B T Y I A I T
f u r n d i r y p p x n b l h t b t y i a i t

Wendelformen, Umlaute, Eisenzeit Jörunen, der. nordischen Dialekt
F T B D I T X N B L H
f t b d i t x n b l h

Als Sinnbilder oder Schlüssel-
runen heute noch gebräuchlich:

⚔ oder ⚔ hat = Erbsen, "Hut und
Weste"

h = Hesperus, "Hut, der
den Himmeln trägt" (Hütten
der Götter)

↑ hat = Hesperus, "Hut, der
den Himmeln trägt" (Hütten
der Götter)

⚔ oder ⚔ hat = Sinnbild der Stadt-
herren (wie auf einem Schilde
gegraben)

Y hat = Hesperus, "Hut, der
den Himmeln trägt"

X hat = Hesperus, "Hut, der
den Himmeln trägt"

h hat = Hesperus, "Hut, der
den Himmeln trägt"

Left side, top to bottom:

Older Germanic rune series (24 characters)

Newer Nordic rune series (16 characters)

Anglo-Saxon rune series

Alternate forms

Umlauts

Forms on the so-called Thames knife

Recent Nordic, latest series

Alternate forms

More rare forms of the Nordic series

Right side, top to bottom:

Still familiar today as symbols or key runes:

odal = Hereditary farmstead. “blood and soil”

sig = Victory rune, lightning that should strike the enemy
(symbol of the SS)

tyr = Rune of higher knowledge and militant bearing
(symbol of the Reich Leadership School of the SA and
SS)

ing = symbol of fertility (often on old wedding gifts)

man = rune of aware and upright life

hagal = well-being and protection sign

ur = good fortune and life sign
(hence today: horseshoe)

carefully examine the gates of German peasant houses, we can find things there that are the most living proof of how bound the German peasant is to the hearth, how very true the term "blood and soil" is. Here, ancestral legacy speaks to us such as at hardly another site, and there arises for us the duty to rescue these symbols with the rune signs contained therein, to collect them, so that their remnants are not lost precisely now in our time of folkish awakening. These small, unpretentious signs are a touching proof for our folk's loyalty to tradition, which has passed down and carried onward these things over centuries and millennia. The grandchildren certainly no longer knew why they put these things on house and equipment. But they used them, because the old people had used them and because they concluded from this that these things had a special value. Only this loyalty has enabled it to preserve the signs.

Before the runes became script and hence somewhat profaned, there were signs of the bond with the power of fate, with divine working. They are the result of an early understanding of eternal life in nature, of the mythical Die and Become. They are hence a sacred tradition for us. Hence we also reject the attempts with "rune gymnastics" to make health prayers, we reject "rune gymnastics" and the like, since for us misuse of sacred ancestral legacy lies in such. Our time will hence respect them as legacy and take care so that finally the silly interpretations cease and that a native-conscious science as well takes the path shown not to solve a "riddle", rather to create knowledge of

the oldest legacy of Germanic spirit.

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The Leader: The Meaning of the Word

Dr. Peter Vasters

Our simple German word “leader” [Führer], which our mother tongue uses in very manifold connection and meaning, has received a new, living and internally closed conceptual content and taken on a respectful ring not only in Germany, rather in the whole world.

Linguists derive the word “leader”, “to lead”, from “travel” and established its original meaning as “make travel”. The leader is hence a man “who makes travel”, “puts into motion”. The numerous combinations in which the word “leader” appears, such as, for example, “army leader, platoon leader, trial leader, mountain leader” among others are immediately clear and illuminating to everyone, because the area upon which is led is expressly named. But what is to be understood by the term “the leader”, if it is used all alone, separated from the area in which it is to be led? The National Socialist will simply answer: “everything!” The stranger will push for more explanation in order to understand us. In such cases, it is not all the same whether we can provide the explanation. The highest concept “the leader as such”, such as it is today embodied in Adolf Hitler, stems from national-political life. Here, the leader is that personality

who from inner compulsion, filled with creative ideas for the rebuilding of the state and of human society, shows totally new, better goals and seeks to make them a reality with the help of the followers, the movement formed by them. In the process, the leader must continually educate his following and point to the actually obtainable goals. He promises and signs nothing, if he is not totally sure that he can also keep it. Through honesty, strength of will and purity of character, he is himself always a shining example for his companions and followers. Through discipline and obedience, readiness for service and willingness for sacrifice, courage and joy in struggle, leader and following are one. In honorable struggle, serving only the idea with which he is obsessed, the leader becomes a hero. Concern for himself and his own well-being are far from him. In the struggle alone does he see his life's purpose and goal.

Deeper understanding for what the concept "leader" says will only come to us, if we compare concepts related to and opposed to it, delineate them and compare them to that of the leader.

The leader is always a ruler. But a ruler, as the government of the emperors and kings proves, is still far from a leader. While the leader brings about mighty changes in his land's government through war or revolution, the ruler assumes from inherited rule over his land from his fathers and continues to rule according to the example of his ancestors. He sits on the throne and sees in the folk only his subjects. Frederick the Great belongs to the few chosen monarchs who

were simultaneously ruler and leader of the folk. How closely he felt bound to the folk and dedicated his whole person to the land is attested by his saying that called himself the first servant of the state.

Even greater is the difference between leader and official. The official, even if he stands as the Reich's chancellor at the highest post, always remains just an official, that means, somebody assigned by a higher authority, who only carries out what is commanded of him. The leader, on the other hand, has not been summoned by any earthly power. He produces the great historical ideas, and without human influence he bears totally alone the responsibility for his work, to which he is bound to the death. He feels responsibility only to God and his folk.

We penetrate even deeper into the comprehension of this difficult concept, if we contrast it to its opposite, the concept of the "demagogue". The demagogue or insurrectionist [Volksaufrührer] is the opposite of a hero. He does not serve the cause for its own sake, rather has in reality only his own advantage or need to dominate in mind. He does not think at all about risking his life, and in time of danger he leaves his post in order to bring himself to safety. He does not gather the nation's best around him in order to fill them with his ideal, and is not the leader of the folk, rather of a self-serving mass whom he presses into his service through promises and incites in the hatred against the common opponent. The genuine leader serves the folk, and the folk thanks him with its love and loyalty.

What a crass contrast between the murderous revo-

lution of the Bolsheviks in Russia with its "leaders" Lenin and Trotzski, the folk-alien Jewish insurrectionists, on the one side, and the proud national uprising of a folk in Germany.

Mussolini's title of honor "duce", too, which he bears as Italy's fascist dictator, has a special content and sound for the Italian. In Italian, "duce" is usually used in the sense of the Latin "dux", "the leader", but at the same time the Italian ear hears from it the reminiscence of "doge" (pronounced "dodsche"), "the leader, duke". Doge was the title for the holder of the highest state power in the republics of Venice since 697 and Genoa since 1339. Through the combination of military and judicial power, the Doge was originally almost a sole ruler. A mysterious leader of the future in "purgatorio" (purgatory) is promised by Dante, whose "Divine Comedy" is known to be the sacred book, the bible of Italian fascism. This coming leader is symbolized by the number $515 = DVX$ = leader, whereby $D = 500$ and XV is to be read like our 515.

Even if our simple term "the leader" is not shrouded in such poetic symbolism, nobody who strives for a deeper examination of the life fate of our leader Adolf Hitler, whereby precisely the birth-date challenges, can escape the experience of the extraordinary and of someone standing under the special protection of the unworldly. Is it not of more than merely historical significance that in Braunau in Austria - where in the year 1806 the bookseller Johann Philipp Palm, due to a publication radiating with patriotism, was on Napo-

leon's orders sentenced to death by a military court and shot dead – the man was born who saved the German folk from ruination, broke the shameful chains of Versailles, and, following Frederick the Great's spirit, gave back to us armed forces and honor! How can it be interpreted otherwise than as the will of a higher Providence that Adolf Hitler regained his eyesight, lost as the result of a war wound, in the winter of 1918/19, and that he, "the leader", five years later at the ambush in front of the Feldherrnhalle in Munich on November 9, 1923, marching at the point of his faithful into the murderous rapid fire of the reaction, remained spared for us, while the men who marched close next to and behind him, mortally struck, collapsed.

Under Adolf Hitler's strong hand, ten years later the miracle of our fatherland's internal political unification took place, without use of force and civil war, and also without an external enemy finding a pretense to intervene in our great liberation.

The leader has lifted our folk out of the greatest distress and desperation again and put it on the path to rising again. We all stand under the impression of this mighty experience. No statesman of German history can boast of having become such a deep personal experience for countless folk comrades as our leader Adolf Hitler.

What he himself says about his leadership at the conclusion of the great speech to Europe, should also conclude this examination of a word that has quickly become the highest German concept:

“For three years now I lead the government of the German Reich and hence the German folk. Great are the successes that Providence has allowed me to win for the fatherland in these three years. In all spheres of our national, political and economic life, our situation has become better. But I may also affirm to you on this day that during this period numerous cares oppressed me and countless sleepless nights, work-filled days accompanied me. I could only do all this, because I never felt myself my folk’s dictator, rather always just its leader and hence its agent. I once had to struggle for 14 year for the German folk’s inner consent to my ideals, and was then, thanks to his trust, summoned by the honorable General Field Marshal. But I have since then just drawn my strength from the happy consciousness of being inextricably bound to my folk as man and as leader.”

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“Hail!” [“Heil!”]

Dr. Jörg Lechler

Returned from a round trip through the French eastern fortification, the French General Staff could report with satisfaction that the newly arisen “border wall” with fortresses with the newest technology, the French “Limes”, was now complete. It appears to be a German fate to this day to have a “Limes” in the west, for 1800 years earlier the Romans already erected the fortified border wall that they called a “Limes”. And again, over a half a millennium back, the same Gauls, the Celts, protected their northeastern border against Germanic man with a “Limes”. The “race track” (Rennsteig) ran along the heights of the Thuringian forest, a lookout line behind which a series of “blocking forts”, peak-top castles, laid, in which garrisons always stood ready for the alarm.

It seems that it is also the Germans’ fate to be branded as barbarians through the millennia, as envious gratitude for it that the most important cultural creations and inventions were conceived and produced by Germans – a spiritual “Limes” against the recognition of the worth of our folk! But let us also be clear about it that we ourselves bear the guilt throughout the centuries that our enemies all too gladly call us barbarians. We ourselves have always contributed to that in that we were always champions for the re-

search of the culture and history of the others - just not of our own! All too gladly did we blindly accept the terms used against us, as the word "vandalism" proves so "classically". Used by the French as designation for "Germanic destructive rage", even Schiller thoughtlessly took it up, although it has long been proven beyond any doubt that the Vandals under their leader Geiserich destroyed Rome's art treasures just as little as Alarich's Western Goths. Often the storm against our kind has also had its advantage, leastwise for us descendants. If Latin writers had not expressed so much displeasure over the Germanic Hail greeting [Heilruf], we would have lacked testimony to the hail greeting among the Goths.

It goes like this:

De conviviis barbaris.

Inter "eils" Goticum "scapia matzia ia drincan"
non audet quisquam dignos educere versus."

"With the Gothic greeting: Hail [Heil], get food, drink, who should be able to form worthy poetry versus there." Since this word "Hail" [Heil] passed down to us in the corresponding form is to be presumed already for ancient Germanic periods and it is not lacking relatives in the other Indo-Germanic languages, the greeting of our forefathers millennia ago is thereby passed down to us, and if this greeting has again become the German greeting, then this is a conspicuous sign for it that we are again conscious of the bond with our ancestors, whose spirit and blood from

past ages lives on within us.

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